

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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OF THE BAPTISM WHICH JOHN ADMINISTERED.

Whether John baptized by pouring on water, or bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom by his condition he is obliged to trust. To the latter it is sufficient to observe that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners and that they have always understood the word baptism to signify dipping; and therefore from their first embracing of Christianity to this day they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize infinitely preferable to that of European lexicographers: so that a man, who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.

The English translators did not translate the word baptize, and they acted wisely, for there is no word in the English language, which is an exact counterpart of the Greek word, as the New Testament uses it, containing the precise ideas of the evangelists neither less nor more. The difficulty, or rather the excellence of the word is, that it contains two ideas inclusive of the whole doctrine of baptism. Baptize is a dyer's word, and signifies to dip so as to colour. Such as render the word dip, give one true idea, but the word stood for two, and one is wanting in this rendering. This defect is in the German Testament, Matt. iii. 1. In those days came John der tauffer, John the dipper; and the Dutch, in those days came John een dooper, John the dipper.

This is the truth, but it is not the whole truth. The Sadon Testament adds another idea, by naming the administrator John Se Fullahere, John the fuller. The Icelandic language translates baptism skinn scouring. These convey two ideas, cleansing by washing; but neither do these accurately express the two ideas of the Greek Baptize; for though repentance in some cases accompanies baptism, as it does prayer, yet not in every case. Jesus was baptized in Jordan, but he was not cleansed from any moral or ceremonial turpitude by it, nor was any repentance mixed with his baptism. Purification by baptism is an accident; it may be, it is not essential to baptism. The words then convey two ideas the one literal, dipping, the other figurative, colouring, a figure however expressive of a real fact: meaning that John by bathing persons in the river Jordan conferred a character, a moral hue, as dyers by dipping in a dying vat set a tint or colour; John by baptism discriminating the disciples of Christ from other men, as dyers by colouring distinguish stuffs. Hence John is called, by early Latin John tinctor, the exact Latin of Joannas baptistes, John the Baptist.

Tertullian, the first Latin father, observes, that baptism was administered with great simplicity, *homo in aqua demissus, et inter pauca verba tinctus*. The mode seems to have been this. The administrator standing in the water, and putting his hand on the back part of the head of the candidate, standing also in the water, bowed him forward till he was immersed in the water, pronouncing in the mean time the baptismal words, by which he characterized him a Christian; Every body knows how the Romans understood *demisso capite, demisso vultu, demissis oculis*, and the like.

The Syrians, the Armenians, the Persians and all Eastern Christians have understood the Greek word baptism, to signify dipping,

and agreeably to their own versions, they all, and always administer baptism by immersion, but Mohammed in the alcoran has most fully translated the original word. He calls baptism *Sebgatallah*, that is divine dying or the tinging of God, from *sebgah* dying, and *Allah* God.—A celebrated orientalist says, Mohammed made use of this compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now [in the West] by aspersion. Mohammed every where expresses great respect for the rites of Christians, and being asked why he set aside baptism, he answered, because the true divine tinct, which is true baptism, is faith and grace, which God bestows on true believers. This inward tinct is half the meaning of baptism, the other half is immersion in water.

The very learned Dr. John Gale, whose accurate knowledge of Greek was never doubted, hath traced the original word in profane writers, and hath proved that with the Greeks *baptizo* signified I dip, *baptai* dyers, *baphia* a dye house, *baptis* dying by dipping. *Banmata* dying drugs, *baphikee* the art of dying, *dibaphos* double dyed, *baptisterion* a dying vat, &c. Tertullian preserves both the ideas in the few words quoted above, *demissus in aqua* is the first, *dipped*, and *tinctus* the other, *coloured*, or characterized, so that the single word baptism stands for both dipping, the mode, and a person of real character, the only subject of baptism. There is a propriety in acknowledging a believer in Christ a real character by baptism. It is giving him the name who hath the thing. To this sense of the word all circumstances and descriptions agree, as baptizing in the river Jordan—going down into the water—coming up out of the water, buried in baptism, and the rest, so that the proper answer to the question, how did John administer baptism, is, by immersion.

Learned men have inquired whether John used any set form of words in baptizing, and, if he did, what words? Some think he used no form. Others think he baptized in the name of the Trinity; but a passage in the book of Acts seems to say that he baptized in one of the names of Jesus. When Paul went first to Ephesus, he found some disciples who had not received, or even heard of the extraordinary gifts of the Holy Ghost. The apostle inquired, into what then were ye baptized? They said unto John's baptism. Paul described John's baptism, and said, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, added Paul, on Christ Jesus. And when they, the disciples of John, heard John say this, they were baptized by John in the name of the Lord Jesus. This paraphrased reading is given in a few words to express the supposed true sense of the passage, and it seems to convey the opinion, of those divines who affirm, that there was but one baptism—that the Ephesians were not rebaptized—that the baptism of John was true christian baptism; and that he baptized in some one of the names of Jesus, and most likely in that of Messiah, or Christ, or him that was to come.—*Robinson.*

It gives us much pleasure to learn that our brethren in the widely extended, populous, and flourishing state of Ohio, are becoming aroused to a sense of the importance of concentrated effort in the cause of Evangelical Missions. We publish below the Circular of the Cincinnati Baptist Missionary Society, and the 9th Article of their Constitution, by which their spirit, and object, will be seen.

We anticipate with peculiar satisfaction, the day, and fondly hope it is not far distant, when our brethren in each section of our wide spread union, will unite in State Conventions for the purpose of more efficient action in the Redeemer's cause. Holding as we do to "one Lord, one Faith, & one Baptism," it certainly is desirable that our energies should be concentrated, and our exertions united; and this it is believed may be accomplished with great facility, when our State Conventions are formed; delegates can then be appointed by each Convention, to meet at some central point and form one General Convention. And in this way, information will be more extensively diffused, our resources developed, acquaintances formed, and a disposition and ability for doing good promoted. And while the charge of sending the Gospel to the heathen in foreign lands, and among the aborigines of our country, will doubtless more particularly devolve on the General Convention, the local State Conventions will have much to engage their attention in diffusing the light of truth in their own borders. Let then the Watchmen of Zion with united heart and voice proclaim to her citizens, that the prophecy is fulfilled,

and the language of the Saviour is—"Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee."

CIRCULAR.

To our brethren, and to the Friends of the Baptist Denomination in general, in the State of Ohio.

DEAR BRETHREN,

It has been for a considerable time past a subject of deep solicitude, among some of the members of our denomination in this place, that, although our brethren in this state are numerous, they are comparatively strangers to each other; and it has been thought, that if a plan could be adopted which should bring them together and concentrate their exertions it would be in their power to do much in promoting those great and important objects which relate to the Redeemer's Kingdom.

Among these objects no one has presented itself to our mind as more important, and more within the sphere of our immediate duties and responsibilities than that of promoting Domestic Missions.

The present population of the state of Ohio may at this time be estimated at about 700,000 souls, and it is believed, that of this immense multitude nearly or quite one half, are destitute of the regular means of grace; among these, there are doubtless many, who have seldom, if ever, heard the gospel message delivered by the heralds of the Cross. On them the Sabbath dawns indeed, but the privileges of the sanctuary, are unknown and unenjoyed. A midnight of moral darkness broods over their minds. Near their lonely and solitary dwellings, no temple has yet been reared, to which they can joyfully repair with their families, on the Sabbath, to hear the tidings of salvation; and within their habitations they have seldom, if ever been permitted to greet the messengers of peace; To them is denied the blessed privilege of exclaiming in the language of the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!"

Dear Brethren! It is in our power to send them the glad tidings of salvation; the means are in our hands, they are confided to us by the Great Head of the Church, and we shall assuredly, as individuals, and as churches be called to give an account of the manner in which we have improved them. We acknowledge there are difficulties to encounter, but we are well able, in the strength of the Lord, by a zealous and combined effort, to surmount them all.

The number of communicants in our denomination, scattered over the state, may be estimated at about 7,000: such a number, united in such a cause, will inevitably accomplish great things: let then the experiment be made—let us as a denomination arise from our lethargy and become workers together with God in this noble undertaking. While we are privileged with the stated ministry of the word, and while, on some of our churches and congregations, the influences of the Blessed Spirit are descending, and constraining us to say, "surely the Lord is with us"—can we feel indifferent in an undertaking like this?

But although missionary operations throughout our state are considered of primary importance, yet we have not been unmindful, in our deliberations on this subject, of the moral condition of thousands in other parts of our country, and among the savage tribes, who are sitting in darkness:—nor have we forgotten the wretched condition of the millions of Asia, and Africa, and of the Islands of the sea, who have never heard of the name of Jesus. The charity of the gospel encircles the habitable globe:—and it will ultimately penetrate into every dwelling place of humanity. That "river, the streams whereof make glad the city of our God," shall urge its cleansing and purifying waters through all "the dark places of the earth which are full of the habitations of cruelty"—through every abode of ignorance wretchedness and sorrow, until "the knowledge of the Lord shall cover the earth as the waters cover the sea," "for the mouth of the Lord hath spoken it."

To stimulate you to activity in this good work and call forth your immediate exertions, let us remind you of the glorious achievements of our denomination, in spreading the news of salvation. These are registered in living characters in the annals of Christian Philanthropy. The names of a Thomas, a Pearce, a Carey, a Marshman, a Rice, a Judson, a Ward, with a host of others, are embalmed in the hearts of christians of every denomination, and are a living memento of the veracity and faithfulness of the God of Missions; and we know not, dear brethren, how many there may be, even within our own State, who, surveying the path which has been trodden

by these Apostles of benevolence, and revolving in their bosoms the zeal and the ardour which impelled them onward in their glorious career, even now feel impatient to mingle in the mighty struggle against the territories of darkness and sin. We confidently believe there are individuals in our Churches, who, fired with the same spirit, and stimulated with the same noble and disinterested ardour, are waiting only for us to introduce them into the work. Shall we then sit in listless indifference? Shall we repress this heaven born spirit by our inaction, and with all these weighty inducements to exertion full in our view, shall we make no effort? Shall we who profess to believe that the Gospel is infinitely more valuable than all the treasures of this world, withhold from the Lord's Treasury a small annual sum to send the gospel to the miserable and the wretched who have never heard its joyful sound? Shall we not rather unite heart and hand, and mingle our exertions with our prayers in promoting this great object?

Deeply impressed with these considerations the members of our denomination in this place, and its vicinity, met in the Baptist Meeting House in this city, on Thursday evening, the 19th inst. to the number of about one hundred, and resolved themselves into a society to be denominated the "Cincinnati Baptist Missionary Society." We annex to this circular letter, a copy of the proceedings of the Meeting on that occasion, together with a copy of the Constitution, which after mature deliberation, we have unanimously adopted. Permit us to ask your particular attention to its provisions, and to the leading objects which it embraces. You will observe, that it is the main and ultimate design to awaken the attention of our brethren throughout the State of Ohio, to the advantages that will result from a combination of the whole strength of our denomination in the State, to bear upon Missionary and Educational objects; and, that the measures adopted by the Society we have organized here, have a direct reference to the ultimate concentration of exertion in a General Society or State Convention, to be formed as early as possible, to consist of delegates from Auxiliary Societies to be hereafter formed, as well as from Associations and Churches; and that when such a convention is organized, the "Cincinnati Baptist Missionary Society," will transfer its funds &c. over into the hands of such Convention, and take its place with other subordinate or Auxiliary societies of which the State Convention will be the Head. The Convention when formed will consist of faithful brethren selected and chosen by yourselves for one common object; an object we believe dear to your hearts, to send the tidings of salvation to the destitute, and so far as your delegates deem advisable, to promote ministerial usefulness by assisting those designed for the Ministry in acquiring a correct knowledge of the English language; and so far as is judged expedient, and as means will justify, to extend instruction to them in other branches of education, that they may become able ministers of the New Testament.

It may not be improper here to remind you that our brethren in several of our sister states have entered into compacts similar to the one we submit to your consideration. There are but three or four of the states in the union that exceed ours in population—the field of missionary labour and exertion in this state is, therefore, wide and inviting, and promises a rich and plentiful harvest.

In conclusion, we respectfully suggest to you that if after taking into consideration the constitution, and the views we have expressed, you approve of the design, and of our plan of carrying that design into execution, you will use your influence among our brethren and friends in your vicinity, in organizing a society similar to the one we have formed in this city, and that as early as convenient, you will address a letter to our corresponding secretary with a detail of your prospects in reference to this subject, together with any suggestions that may occur to your minds, calculated to promote the great object in view.

We are, dear brethren, yours in the bonds of the Gospel.

Signed by order, and in behalf of the Cincinnati Baptist Missionary Society,
ISAAC G. BURNET, Pres't.
E. ROBINS, COR. SECRETARY.
Cincinnati, August 26th, 1824.

Some of the wealthy native inhabitants of the city of Calcutta held a meeting in December last to provide for the establishment of a College for educating students in Brahminical Theology, & for the advancement of the Hindoo religion. A plan for the institution was proposed, and a calculation made of the necessary expenditures. A subscription was then commenced, which was liberally support-

ed, many of the individuals present giving \$100, and \$200 apiece, besides obligating themselves for future payments.

We cannot, however, but think they will fail in their ultimate object—the advancement of the Hindoo religion. It is not, we apprehend, a system calculated to make advances under increased intellectual light. No error is benefitted by the instruction of those to whose acceptance it is offered.—*Rel. Chronicle.*

IMPORTANT.

Humility.—The most excellent of all moral virtues is to have a low esteem of ourselves; which has this particular advantage, that it attracts not the envy of others.

Slander.—Either say nothing of the absent, or speak as a friend.

Envy.—Envious people are doubly miserable, in being afflicted with others prosperity, and their own adversity.

A habit of looking on the dark side.—There is an odious spirit in many persons, who are better pleased to detect a fault, than commend a virtue.

Resolution.—Nothing will be ever attempted if all possible objections must be first overcome.

A day of Fasting, Humiliation and Prayer, recommended to the people of the United States.

Below will be found the resolution of the Saluda Baptist Association, in South-Carolina, in reference to a day of Fasting, Humiliation, and Prayer.

That part of the Resolve of the Association which is of general interest, refers to the election of the next President of the United States. And we fully agree with the sentiments expressed by the editors of the Chronicle and the Star, (whose remarks on the subject are subjoined) that the suggestions contained in this resolution of the Association, are worthy the particular consideration of the Christian public.

While we would continue inflexibly to maintain an unbroken silence, relative to the claims of the rival candidates, for the Presidency, we deem it our duty to inculcate the important truth, that intelligence, when unassociated with moral worth, and placed in elevated stations, must necessarily have a prejudicial effect on our free and happy institutions.

If it is alone through the conservative influence of virtue, and intelligence, among our citizens generally, that we hope under God, to realize the perpetuity of our national prosperity: most assuredly this view of the subject, should lead us to select a man to fill the first office in the gift of the nation, who possesses a union of both these qualifications in an eminent degree. And to what source should we look for guidance in our choice, but to "the Father of lights, from whom cometh down every good, and every perfect gift."

In this day's paper will be found a resolution adopted by the Saluda Baptist Association, in reference, among other subjects, to the choice of a President of the United States, at the approaching election.

However the readers of our paper may differ in opinion as to the individual candidate best qualified for the important trust, all, we presume, will agree in the propriety of requesting the guidance of the Omniscient "that the citizens may select the most suitable man, and the one most approved of God, for the high, dignified, and responsible office."

We are rejoiced to see a proposition like the present, brought before the public. It is a step toward the adoption in a particular instance, of a rule, in favour of which we have heretofore expressed ourselves, and which we hope speedily to see generally practised.

Some appropriate remarks on the political duties of Christians, in exact coincidence with those lately published from other sources, we now subjoin, from the Star.—*Rel. Chronicle.*

"It appears to us, that while the Christian is required, as a citizen, to participate calmly in the choice of public functionaries, he ought to be guided, in a considerable degree, by a reference to the probable effect of their example and influence on the general interests of religion. It may not, in all cases, be possible to select professed Christians; but no man, of immoral habits and principles, is worthy of honour or trust from a religious people. The favour of God cannot rationally be expected, by a nation, which confides its safety to the hands of men who manifest no regard to his authority, no reverence for his character and institutions, and no solicitude to secure his aid, and obtain his approbation.

"We suspect, that Christians have not been sufficiently aware of their obligations

in reference to this subject, nor been led to estimate the weight which belongs to them as members of Society. While silent intrigue, and public controversy are vigorously maintained by political partisans, with little regard to the national interests or honour, what reason can be given, or rather what excuse can be alleged, why Christians should not, without any bias from merely political partialities, but with the quiet firmness of religious principles, bestow their votes on the most worthy candidate. A contrary course is inconsistent with their professions; and it tends to remove the strong check to immorality, which will necessarily be found in the inexorable exclusion of every man from office, who sets at defiance the moral sense and habits of the community."—*Col. Star.*

Extract of a letter to the Editor of the Chronicle dated Greenville, S. C.

Dear Sir,
In compliance with the request of the Saluda Baptist Association of this State, I request the favour of you to insert in your useful paper the following resolution of that body at its late meeting. The object of the request is to obtain for the resolution that publicity which its insertion in your paper will secure, that the citizens of the United States may have timely notice of the day appointed in the resolution, and be prepared to unite with us for its object, if it shall meet with their approbation to do so, particularly the last.

"Whereas it hath pleased Divine Providence to afflict the section of country in which we dwell, and many other parts of our land with a distressing drought, thereby blasting the expectations of the farmer, and threatening great distress in the scarcity of provisions; and whereas a great spiritual declension is now experienced by our churches in consequence of which the ways of Zion mourn, and few come to her solemn assemblies: and whereas great agitation pervades our country generally in relation to the choice of a president for the United States: therefore,

Resolved, That the second Wednesday in November next, be set apart as a day of fasting, humiliation, and prayer, on which our churches are requested to assemble at their respective places of worship, for the purpose of humbling themselves under the mighty hand of God, for the affliction in the drought, and in the spiritual declension of his people, to the end that he may be pleased to sanctify these awful visitations of his hand to his children, and to the community at large, in teaching them more fully their dependence on him, and their folly in departing from him. Also, that he may be pleased graciously to revive his work amongst us and every where. Also that he may be mercifully pleased to still the commotions that are produced by contending parties in favour of their respective candidates for the presidential chair, and guide the minds of the people in the choice of a President, so that with one heart, and one voice, the citizens of these United States may select the most suitable man, and the one most approved of God, for the high, dignified and responsible office of Chief Magistrate of this highly favoured country."

Your compliance with the request will confer a favour on the Association and myself.

Yours, very respectfully,
WM. B. JOHNSON, *Moderator.*

THE CHRISTIAN CHURCH.

Extract from Benedict's History of the Baptists.—vol. i. p. 190.

About sixty years after the ascension of our Lord, christianity was planted in Britain, and a number of royal blood, and many of inferior birth, were called to be saints. Here the gospel flourished much in early times, and here also its followers endured many afflictions and calamities from pagan persecutors. The British christians experienced various changes of prosperity and adversity until about the year 600. A little previous to this period, Austin, the monk, that famous Pedobaptist and persecutor, with about forty others, were sent here by pope Gregory the great, to convert the pagans to popery, and to subject all the British christians to the dominion of Rome. The enterprise succeeded, and conversion, (or rather perversion) work was performed on a large scale. King Ethelbert and his court, and a considerable part of his kingdom, were won over by the successful monk, who consecrated the river Swale, near York, in which he caused to be baptized ten thousand of his converts in a day.

Having met with so much success in England, he resolved to try what he could do in Wales. There were many British christians who had fled hither in former times to avoid the brutal ravages of the outrageous Saxons. The monk held a synod in their neighbourhood, and sent to their pastors to request them to receive the pope's commandment; but they utterly refused to listen to either the monk or pope, or adopt any of their maxims. Austin, meeting with this prompt refusal, endeavoured to compromise matters with these strenuous Welshmen, and requested that they would consent to him in three things, one of which was, that they should give christendom, that is, baptism to their children; but with none of his propositions would they comply. 'Sins there-

fore,' said this zealous apostle of popery and pedobaptism, 'ye wot not receive peace of your brethren, ye of other shall have warre and wretche,' and accordingly he brought the Saxons upon them, to shed their innocent blood, and many of them lost their lives for the name of Jesus.

The Baptist historians in England contend that the first British christians were Baptists, and that they maintained Baptist principles until the coming of Austin. 'We have no mention,' says the author of the Memoirs, 'of the christening or baptizing children in England, before the coming of Austin in 597; and to us it is evident, he brought it not from heaven but from Rome. But though the subject of baptism began now to be altered, the mode of it continued in the national church a thousand years longer, and baptism was administered by dipping, &c.' From the coming of Austin, the church in this island was divided into two parts, the old and the new. The old or Baptist church maintained their original principles. But the new church adopted infant baptism, and the rest of the multiplying superstitions of Rome.

Austin's requesting the British christians, who opposed his popish mission, to baptize their children, is a circumstance which the English and Welsh Baptists consider of much importance. They infer from it, that before Austin's time, infant baptism was not practised in England, and that though he converted multitudes to his pedobaptist plan, yet many, especially in Wales and Cornwall, opposed it; and the Welsh Baptists contend, that Baptist principles were maintained in the recesses of their mountainous principality all along through the dark reign of popery.

Popery was the established religion of England almost a thousand years; and although the people paid Peter's pence, and were involved in darkness, ignorance, and the shadow of death, yet some of these islanders were refractory subjects of the papal see, and some of the kings occasioned much trouble to his holiness. They had much rather be pope themselves, than submit to a foreign ecclesiastical jurisdiction.

William the Conqueror ascended the British throne in 1066. During his reign, the Waldenses and their disciples from France, Germany, and Holland, began to emigrate to and abound in England. About the year 1080, they are said to have propagated their sentiments throughout England; so that not only the meaner sort in country villages, but the nobility and gentry in the chiefest towns and cities, embraced their doctrines, and of course adopted the opinions of the Baptists, for we have no information that any of the Waldenses at this period had fallen off to infant baptism. For more than a hundred years, that is, from 1100 to 1216, during the successive reigns of Henry I. Stephen, Henry II. Richard I. and John, the Waldenses increased and were unmolested. The two last of these kings were much engaged in foreign affairs. Richard was long absent in the holy war, and John had great contests with the pope, who laid his kingdom under an interdict, and forbid all public worship for the space of six years, only admitting of private baptism to infants.

In the reign of Henry III. about 1218, the order of the friar Mennonites were sent over from the continent, to suppress the Waldensian heresy, and many, doubtless, suffered by their means.

We must now pass on to the reign of Edward II. in 1315, when Walter Lollard, a German preacher of great renown among the Waldenses, and a friend to believers' baptism, came into England, and preached with great effect. His followers, and the Waldenses generally in England for many generations after him were called Lollards, and Crosby has quoted authorities to show that they rejected infant baptism as a needless ceremony. In the reign of Edward III. about the year 1311, John Wickliff began to be famous in England, and multitudes embraced his doctrine, and entered heartily into his views of reformation. Wickliff was famous both for writing and preaching. His writings were carried into Bohemia, and his sentiments were there propagated extensively by Huss, Jerome, and others, and among the followers of this great man in Bohemia and England, we find many Baptists. There can be no dispute that Wickliff taught Anabaptistical errors, that many who built in his principles rejected infant baptism; and indeed the evidence is very strong that he himself became a Baptist.

Dr. Hurd, in his History of all Religions, says, 'It is pretty clear from the writings of many learned men, that Dr. John Wickliff, the first English Reformer, either considered infant baptism unlawful or at best unnecessary.' The author of a History of Religion, published in London, in 1704, in four volumes octavo, says, 'it is clear from many authors, that Wickliff rejected infant baptism, and that on this doctrine his followers agreed with the modern Baptists.' Thomas Walden, and Joseph Viccomes, who had access to his writings, have charged him with denying pedobaptism, and they brought their charge at a time when it might have been easily contradicted, if it had not been true.

Walden before mentioned calls Wickliff one of the seven heads that came out of the bottomless pit, for denying infant baptism, that heresy of the Lollards, of whom he was a great ring-leader.'

There were now in England Lollards and Wickliffites, and a number of testimonies go to prove that they rejected infant baptism. They were numerous throughout the kingdom, and for some time continued in the established church. But Rapin says, that in 1389, the Lollards and Wickliffites began to separate from the church of Rome, and to appoint priests from among themselves, to perform divine service after their way.

In the year 1400, Henry IV. enacted the cruel statute for the burning of heretics. And the first that suffered by this infernal law was William Sawtre, a Lollard, and supposed to be a Baptist. The signal was now given for bloody men to execute their cruel purposes in a legal way. The sufferings of the Baptists and all evangelical dissenters, from this period till the reformation, were very great. 'The Lollards' tower,' says Ivimey, 'still stands a monument of their miseries, and of the cruelty of their implacable enemies. This tower is at Lambeth palace, and was fitted up for this purpose by Chicheley, Archbishop of Canterbury, who came to his see in 1414. It is said that he expended two hundred and eighty pounds to make this prison for the Lollards. The vast staples and rings to which they were fastened, before they were brought out to the stake, are still to be seen in a large lumber-room at the top of the palace, and ought to make protestants look back with gratitude upon the hour which terminated so bloody a period.'

From the death of William Sawtre to the time when Henry VIII. renounced the dominion of the pope, and became head of the English church, was upwards of a hundred and thirty years. During this period many Baptists were found in this kingdom, many were obliged to flee from it, and many more were martyred in it. In about three years, from 1428, to 1531, one hundred and twenty persons were committed to prison for Lollardy; some of them recanted, others did penance, and several of them were burnt alive.

In 1535, twenty-two Baptists were apprehended and put to death, and in 1539, thirty-one more of the same people, sixteen men and fifteen women, were banished the country, who going to Delf in Holland, were there put to death, the men beheaded, and the women drowned. In the same year two others of their brethren were burned beyond Southwark, in the way to Newington; and a little before, five Dutch Anabaptists were burned at Smithfield. By a speech which Henry VIII. delivered to his parliament in 1545, it appears that many of his subjects went under the name of Anabaptists. And Bishop Latimer, in a sermon preached before the young and amiable Edward VI. son and successor of the popish protestant Henry, mentions that he had lately been informed by a credible person, that there was at that time, one town in England, which contained more than five hundred heretics, who held the erroneous opinions of the Anabaptists.

The change which took place under Henry VIII. was in the end favourable to the cause of religion in England; the fetters of popery were broken; the scriptures in the English language were sanctioned by parliament, and by their means evangelical principles were diffused throughout the land. In a short time the Puritans arose, and pushed on the reformation beyond the bounds which the courtly reformers had set. They professed to take the Bible for their only rule, and many building on their principles, rejected the remains of popish rubbish, and embraced the principles of the Baptists. But persecuting laws were still in force, and the ruling party both in church and state had a disposition to put them in execution. Popery was indeed abolished, and protestantism established, but the Baptists soon found that the protestant power was as much determined on their ruin as the popish had ever been. In 1549, a kind of Protestant inquisition was established, which consisted of the Archbishop of Canterbury, a number of bishops, noblemen and others, any three of whom being a quorum, were instructed to examine and search after all Anabaptists, heretics, &c. Many Baptists were apprehended, but how many were executed, we are not informed; but we are sure that two of considerable eminence, viz. Joan Boucher, commonly called Joan of Kent, and George Van Pare, a Dutchman, were committed to the flames. Great exertions were made to save from the stake the unfortunate Joan, who appears to have been a woman of distinction, but who had been compelled by her bible and conscience to become a Baptist. A person, supposed to be Fox, the author of the Book of Martyrs, earnestly entreated the famous John Rogers, who was afterwards burnt at Smithfield, to use his interest with the Archbishop to save the poor woman from the cruel death to which she had been doomed. But Rogers answered, that burning alive was no cruel death, but easy enough. Fox, astonished at such an answer, replied, 'Well, perhaps it may

so happen, that you yourselves shall have your hands full of this mild burning.' And so it came to pass, for Rogers was the first man who was burned in Queen Mary's reign.

Not long after this, we are informed that 'the Anabaptists began wonderfully to increase in the land;' but whether they founded many churches we cannot learn; but if they did, such was the vigilance of their enemies, that they were probably soon broken up. In former times, it appears many Baptists had fled from the continent, and for a time found shelter in this kingdom; but now they were hunted out by watchful inquisitors, and either destroyed or driven from the realm. A congregation of Dutch Anabaptists was discovered on Easter-day, probably about 1570, without Aldgate, in London, seven and twenty of whom were taken and imprisoned, four of them recanted, and the rest were probably either banished or destroyed. One month after this, eleven other Baptists, one Dutchman, and ten women, were apprehended and condemned. One was persuaded to renounce his error, eight were banished the land, and two of the company, John Wielmaker, and Henry Ton Woort, were burnt at Smithfield.

Very scanty accounts have been obtained of the Baptists in England, in the times of which we are speaking, and but a few of the sketches which our English brethren have preserved, can be inserted here. But it is sufficient to observe that for almost a century after the church of England was established by law, our Baptist brethren throughout the kingdom were every where persecuted and distressed, and many were exposed to tortures and death.

Extract of a letter from a Baptist Minister in Louisiana, to his friend in Boston, dated

Jackson, Aug. 9, 1824.

My Dear Sir—Our brother, Rev. John Smith, was called from his labours on earth, eight days since, after a confinement of only two days. He had been called to drink deeply of the cup of affliction; but the spirit of humble and pious resignation had appeared to support him. * * *

You were pleased to ask what need we have for missionaries in this part of the country. In addition to the information I then had in my power to give, I have to say, that from the Mississippi to Pearl River, and from the old line of demarcation to the bay of Mexico, a tract of country 120 miles from east to west, and nearly the same from north to south, there are, as far as I can learn, but five regular preachers of the Baptist denomination; and if we except New-Orleans, I do not know of one of any other denomination of Protestants. There are two Presbyterian societies within fifteen miles of me, both supplied, once a month, by a preacher from the above line. The Methodists have a few societies in this region, attached to circuits in the adjoining state. The state of Mississippi is something better supplied with preachers of the other denominations; but with those of ours hardly better; and I believe the part of our state lying west of the Mississippi river, which is much the larger portion, is equally destitute. The country on this side the river is most of it well settled, and many neighbourhoods appear desirous to hear the gospel; although they have not, in general, learned, that 'they who serve at the altar must be partakers of the altar.' Their hospitality is abundant; but they seem, when a preacher has refreshed himself and horse, and delivered his message, to forget that he or his family have any further necessities. I am apprehensive, however, that this want of consideration has arisen from the circumstance, that most of the ministers who have come into this country have engaged in speculations like their neighbours, and perhaps some of them been more devoted to the world than to the ministry. If we could have one or two men of the right stamp, men of good talents, of easy address and real piety, who would devote themselves entirely to the work, and could be supported a few months in doing so, I am under the impression that something might be done; and that eventually a way might be opened for the comfortable support of the ministry. If your missionary Society could send us such a man this fall, perhaps you may know of one who would like to take an excursion to the south previously to settling permanently, he could remain with us till the beginning of the next summer, and then return, if he chose, across the country, with little expense. Or if he should find himself sufficiently pleased, he might conclude to make his residence among us. If such an one could be found, is there not some one among the masters of vessels, who sail from your city to New-Orleans, who would be willing to give him a passage; and thus relieve the society and extend the Redeemer's kingdom? Have the goodness to let me know whether we may hope any thing. Since I came to this country the population has increased considerably while the labourers in the Lord's vineyard have, several of them, fallen asleep, and none have come to fill their places. All that remain are either aged, or infirm. O, that the Lord of the harvest would send by whom he will send.

P.S. I ought to have mentioned that in the Mississippi state east of Pearl river I am less acquainted, but believe the sup-

ply of ministers is something greater.—*Christian Watchman.*

FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

Dear Sir,—I am a constant reader of your useful paper, and noticed the inquiries of a correspondent, in No. 31, and the answer of Elihu in your last, relative to the meaning of the apostle in the 1st of Cor. xiv. 34.—'Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience, as saith the law.' After bearing the remarks of Elihu, I now take the liberty of showing my opinion, and would desire to do it with that modesty and frankness, which becomes a junior brother. And first, I would premise, that in order to obtain a right understanding of the arguments of any writer, it is necessary we should consider every passage in its connexion, for by this method only can we ascertain what ideas the author intended to communicate. Let us apply this rule, so obviously correct, in the exposition of the passage before us, and we shall find the apostle is here giving directions relative to the order of public and social worship in the churches of Christ in that age. As this was the age of miracles for the establishment of the christian dispensation, we find in the church, the gift of tongues, the gift of prophecy, and the gift of interpretation, as well as the ordinary gifts of prophesying, or speaking for the edification, instruction and comfort of the body, with prayer and singing; and it is evidently the design of the apostle to inform the Corinthian church how all these various gifts should be disposed of in the most edifying manner. In ver. 31, the apostle says, 'Ye may all prophesy one by one, that all may learn, and all may be comforted;' and lest too great latitude should be taken from the word *all*, v. 31, the apostle subjoins, in v. 34, 'Let your women keep silence in the churches,' &c.; evidently with a design to guard against the introduction of female teachers into the church; as much as if the apostle had said, the directions which I have given above, respecting public worship, apply exclusively to males, so far as preaching is concerned.

Again, the same apostle to his son Timothy, whom he had ordained a bishop, overseer, or ruler in the church, writes thus in his epistle, chap. ii. 11th and 12th verses, 'Let your women keep silence with all subjection. But I suffer not a woman to teach, or usurp authority over the man, but to be in silence,—for Adam was first formed, then Eve.' Thus we see that the directions of the inspired apostle to the church in Corinth, and also to Timothy, are in perfect accordance, and explicitly forbid the public teaching of females.

From a careful examination of the above scriptures, with their connexion, I do not find that the apostle had special reference to the government and discipline of the church, when he enjoins silence on the women; but we find him giving particular directions relative to the order of social worship.

If our rule of interpretation is correct, does it not necessarily follow, that the apostle could not have alluded to church government exclusively, but to the order of worship, when he says, 'I suffer not a woman to teach,' &c.

Elihu inquires how we are to understand the apostle in his letter to the Romans, xvi. 1, 2, in the mention he makes of Phoebe, as 'a sister and servant of the church of Cenchrea.' I shall only remark on this circumstance, which is incidentally mentioned by the apostle, that it is probable, Phoebe had occasion to visit Rome on secular business, possibly she was like Lydia, a dealer in purple, and visited Rome for the purpose of replenishing her stock of wares, and, (as is quite customary, even at the present day, with persons travelling) found it convenient to have an introduction to the brethren in the neighbourhood of her business; but I see no evidence that she had any particular business with the church at Rome, and I think we may as well conclude that the whole catalogue of saints mentioned by the apostle in the close of the chapter were preachers, as that Phoebe was one.

The next remark of Elihu, is upon the apostle's exhortation to his 'true yoke-fellow, to help those women who labour with him in the gospel.'—See Phil. iv. 3, on which we remark, that the 'works of faith and labour of love,' exhibited at that, as well as the present day, by 'honorable women,' in their various exertions for the spread of the gospel, are in themselves a strong appeal to all those who have assumed the 'yoke of Christ,' to 'help them.' At the same time, I think the text is very far from establishing the point, that these women were public teachers, or exhorters, any more than the existence of female prayer-meetings, Sunday schools, mite societies, and the whole host of means under the direction of females, for the spread of the gospel, proves that all who are thus engaged are public teachers.

Elihu next inquires 'why the apostle should so particularly insist on women having their heads covered when they prophesied or prayed, if they might not speak at all?' referring to 1 Cor. xi. With this chapter the apostle commences

his course of instructions to the Corinthian church, directing them how they should behave themselves in the house of God, and closes with the 14th chapter. Here he brings into view the various gifts which are placed in the church, and from the construction of the human body, he forcibly illustrates the necessary relation and dependence of every member of the church with and upon each other; and informs his brethren that the most subordinate member was necessary to the perfection of the body, so that the most noble and dignified members could not say to such as were less dignified, 'we have no need of thee.'

Believing, then, that the apostle intended, in his peremptory remarks at the close of the 14th chapter of this epistle, to be understood that women were not publicly to teach or preach the gospel, I shall in reply to Elihu's question, endeavour to ascertain what the apostle intends, in regard to the duty of women, by his remarks respecting women having their heads covered, when they prophesied or prayed. The prophet Joel, chap. ii. 28, 29, declares that 'the Lord will pour out of his spirit upon all flesh, even upon the servants and upon the handmaids, and your sons and your daughters shall prophesy.' Was not this prophecy fulfilled on the day of pentecost, and during the apostolic age, when the spirit, and power of working miracles, was so miraculously shed down? By women's prophesying or praying, may be understood, either prophesying extraordinarily, which we read the women sometimes did, both in the old and new testaments, and they were called prophetesses; see Luke ii. 36, Acts xxi. 9, or else by women's prophesying, we are to understand praising God in hymns and psalms, see 1 Chron. xxv. 1, 2, 3, 'They prophesied with harps, psalteries and cymbals, giving thanks and praising the Lord;'—here prophesying and praising the Lord are the same thing.

By the woman's prophesying with her head uncovered, to the dishonor of her husband, may be understood her appearing unveiled in the church, which was esteemed immodest, unbecoming, and an arrogant assumption of authority over her husband, and an imitation of the priestesses and prophetesses of the Gentiles, when they served their idols, particularly when they sacrificed to Bacchus, on which occasion they used to have their faces uncovered, and their hair dishevelled, hanging at full length. To guard the disciples of the Saviour against such unbecomely and indecent behaviour in the house of God, appears to have been the design of the apostle in these general directions, and he strongly inculcates a decent respect of one towards the other, and of all towards the Lord whom they served.

In regard to the character and conduct of Miriam, recorded in Exodus xv. 30, 31, we see nothing in that subjection of women to their husbands and to the church for which we plead, that is inconsistent with her conduct, while she united with Moses the servant of God, and the tribes of Israel, in the song of praise to God, for his delivering mercies. And we fervently hope the daughters of Israel will 'never be censured' for imitating those holy women when thus engaged in this delightful part of divine service.

As the prophetic office, so far as respects the miraculous annunciation of future events, has ceased in the church with the apostolic age, together with the diverse miraculous gifts which at that period were manifested for the establishment of the truth, so we do not expect again to see, women endued with the spirit of prophecy.

In regard to the prayer meeting recorded in the 1st of Acts, mentioned by Elihu, after a careful examination, I cannot discover any difference between the account there given of the order of worship, and that method which is practised in our social meetings composed of males and females where the services are exclusively conducted by the males, and in which the females mentally unite.

When we consider that the preaching of the gospel is a positive institution of Jesus Christ, committed originally to his twelve apostles, after, to the seventy, and subsequently to his resurrection to the eleven; and since we find no instance in which the Saviour or his apostles have ordained females to the work, we are constrained to believe that the apostle Paul intended to be understood, as he declared to the Corinthians and to Timothy, that it was not the province of women publicly to teach, or preach the gospel. Now in reference to positive institutions it is presumed no one will deny, that all their importance arises from the will of him who commands them.

The plain reason, then, why men are exclusively to preach the gospel, and stand publicly for its defence, is because Jesus Christ has commanded it—and the plain reason why women are not, publicly to preach the gospel, is because Jesus Christ has never commanded it, and an inspired apostle has forbidden it. I would not however be understood to inculcate that females have nothing to do in the church of Christ; they, on the contrary, have much to do:—I conceive that they should occupy the same place in the

church, as a wife occupies in a well regulated family. It is not because they do not possess, as great moral worth as the males, that they are not publicly to preach the gospel, nor because they have not talents which are eminently useful in the church of God, but simply because it is not consistent with the order which the Head of the church has established.

But while I believe the teaching and government of the church, belongs exclusively to males, I conceive that females have an important part to act in the body. It is not always him who leads in prayer that has the most of a spirit of devotion; the male or female who unites with the words of the petition with a true spirit of prayer, may have access to 'the ear of the Lord of Sabaoth,' while the organ by which the desires are expressed may be less favoured.

In the family and social circle, pious females have an opportunity of doing much for God and the spiritual benefit of those around them; also in the church when met for mutual conference respecting the state of religion in the soul, they have an opportunity of breathing forth the pious effusions of their hearts—and in society at large, who does not know that pious females are, through the blessing of heaven, doing much to spread the savour of the Redeemer's name. And we trust no one will deny that the christian church is greatly indebted to the prayers and pious labours of females for her present prosperity. I would be very far from undervaluing the character, the piety, the talents, and holy zeal of the thousands of 'honourable women,' who are now in their sphere, fellow labourers in the gospel of Christ. All we would be understood to contend for, is that order which Christ has established in his own house; and it would be easy to enumerate a multitude of instances in which the cause of truth has suffered, and the church been rent by divisions and contentions in consequence of a departure from gospel order. But I must forbear, this communication has been extended to a much greater length than I at first intended.

ELIHU, Jun.

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, SEPTEMBER 23, 1824.

Believing that our readers will be pleased with the perusal of the History of the commencement of the Baptist Church in this country, we have this day published a sketch of the life of the excellent Roger Williams, the founder of Rhode Island, and the planter of the first Baptist church in North America, together with a short account of that church.

The character of Mr. Williams, as a scholar, philanthropist, and a christian, stands pre-eminent, while as a legislator, he sustains the most elevated rank, being the first in modern times, who understood, and practised, the genuine principles of civil and religious liberty.

Born and educated under a monarchical form of government—connected with a religious hierarchy engrossing all the honours, and emoluments, of the state—secure of the patronage of one of the first Jurists in the British nation, the enlightened, independent, and conscientious mind of Williams, burst these barriers which encompassed him, and induced him to seek in the wilds of North America, that liberty of conscience, which his own country and church denied him.

Arrived in Massachusetts colony, he here found the spirit of intolerance and bigotry had taken deep root; and driven again from the society of civilized men by the cruel hand of relentless persecution, he sought a refuge in the then wilderness. Here, without strife, or bloodshed, he planted the sacred Tree of rational liberty, and to its salutary shade he invited the oppressed to repair.

That gracious 'Providence' which prospered his way in the wilderness, has continued to protect and water the Tree until its branches are spread throughout the land, and the inhabitants repose under its shade; and while they partake in safety of its goodly fruit, they enjoy the healing influence of its leaves. Such was the mind, such the character, such the conduct, and such the success, of Roger Williams—posterity will continue to rise up and bless his memory, while he rests from his earthly toils, in the bosom of his father and his God.

General Intelligence.

EDUCATION IN COLOMBIA.

'Scarcely the capital town of a province,' says the Constitutional, 'is now without a school established on the Lancasterian system; and the benefits which cannot fail to result from such a system of instruction the best adapted, inasmuch as it is the cheapest method, for the diffusion of knowledge, affords us well grounded hopes of the important change which through its agency will be effected in the morals and habits of our ignorant population.'

Rumors.—It is rumored that the Hon. and Rev. Dr. Strachan, whose mysterious visit to England was briefly noticed in the Herald of the 10th of Feb. last, has been consecrated Bishop of Upper Canada; and that his companion, the Hon. George H. Markland, will return to the wilds of Canada nothing less than a Baronet. In addition to the above it is stated that the long talked of Union will positively take place this season, and that the Church of Scotland is to share the leaves and fishes with the Church of England in these Provinces.—Up. Can. Her.

The London papers mention that the immense estates which belonged to the late Duke of Tuscany, have devolved to the young Duke of Reichstadt, the son of Napoleon Bonaparte.

The number of cotton spinners in Great Britain, is said to be 280,000 persons. And these are enabled, by the improved machinery of Arkwright and others, to spin as much, as 33,600,000 could by the old mode. It is calculated that it would require the working part of a population of more than one hundred millions of human beings, to produce on the old single wheel as much cotton thread as 280,000 workers are enabled by the improved machinery to manufacture.

ARTIFICIAL INCUBATION.

A late London publication gives the following: 'Hatching Chickens by Steam is no joke: I have seen it done, and it is doing in a room over Mr. Bullock's Mexican Exhibition.—There are hundreds of eggs, not only of hens, ducks, and other domestic poultry, but of emus and other strange birds in the common course of incubation. The apparatus is very simple. The eggs are deposited in trays on straw, and kept at a temperature of about 101, the natural temperature being about 104. In three weeks, the usual period for hens, the chickens burst the shell, and seem as healthy and lively as when produced by the common process. Other birds and fowls follow the same rule as to time. But the most extraordinary part of this exhibition is an invention to show or demonstrate the whole progress of Hatching from day to day, from development and ejection of the animal.—This consists of a series of twenty-one illuminated vessels, in each of which an egg is exposed, opened, from the first to the twenty first day, and viewed through a glass. Thus the entire operation and secret of nature is rendered palpable to the sense.'

CUBA.

Late accounts from Matanzas, mention that some disturbances had recently taken place there; which, however, were not very alarming. Don Gaspar Rodriguez, an officer of the dragoons in Matanzas, having seduced to his purpose eight of his men, sallied forth into the street of the city, on the night of the 23d of August, proclaiming the present order of things done away. The loyal inhabitants of Matanzas, together with the Royalist Militia, soon hushed the commotion, and the insurgents fled from the city. Capt. McCauley, later from Havana, informs that they had escaped to one of the Keys, and that a sch. had gone in pursuit of them. The following is the Despatch of the Governor of Matanzas to the Governor and Captain General of Cuba.—Boston Telegraph.

'At this moment, at half past 8, P. M. I find myself in the greatest inquietude. Having ordered D. Gaspar Rodriguez to be arrested, in consequence of an attempt to break up the Royalist Battalion, notwithstanding my mild treatment towards him, in place of complying with my order, he set forth with eight or ten of his dragoons proclaiming the Constitution, and that the king was in prison; at the same time firing their pistols. I immediately took such steps as I deemed most urgent, with my united resources; the troops are under arms, as are also the Royalists—notwithstanding this riot the city is quiet; and not the least disorder now reigns; many have joined me and amidst my troubles, I have fortunately the satisfaction to command a wise people, who are firm in their love to the King.—God preserve you many years.'

P. S.—I am informed that Rodriguez with his dragoons, fled by the road de la Mocha.'

BALTIMORE, SEPT. 14.

Latest from Colombia.—The sch. Pearl, Capt. Durkee, has arrived below from Lagunera, whence she sailed on the 27th ult. Mr. T. G. Reyburn, who came passenger in her, and reached the city last night in the steam boat from Annapolis, states that the Colombian Government were paying off their vales, by bills on England, and had ordered that no more should be issued. All claims against the government were now paid in cash as soon as adjusted. The accounts from Peru were favorable, the general opinion was that the war would be at an end before the troops recently embarked from Porto Cavello would arrive, as the Royal troops were said to be much divided. Lord Cochrane had gone to take command of the Chilean Navy, and co-operate with Bolivar with a view to intercept the man of war Asia and other vessels lately sent from Spain.

Sept. 15.—The Carracas papers, by the sch. Pearl, received at the office of the American state, that the number of troops concentrated at Porto Cavello, destined to aid Bolivar in Peru, amounted to near four thousand. An equal number were to join them in Carthage, under the command of General Valero.

It is currently stated (says the Colombiano of the 25th ult.) that Lord Cochrane has obtained the consent of the Emperor of Brazil, to his assuming once more the command of the Chilean Navy, and that he is now in co-operation with the Liberator, with a view of intercepting the Spanish man of war 'Asia,' and other vessels lately from Spain. When Lord Cochrane accepted the overtures of his Brazilian Majesty, and assumed the command of his Navy, it was under the express condition that he should be allowed to return to Chili, whenever his services might be required.

COMMUNICATION WITH THE PACIFIC.

Lewis A. Tarison, Esq. of Kentucky, has addressed a circular to the public, on the subject of establishing a wagon road from the head waters of the Missouri, over the Rocky Mountains, to those of the Columbia River. One hundred miles only of road would be required. A line of steam boats should ply on the respective rivers, and military and naval establishments should be formed on the bay of the Columbia. The advantages to be derived from the execution of this plan are set forth under twenty distinct heads, among which are the following:—'That it would secure the whole of the fur trade within the limits of the United States—open a market for merchandise and manufactures in the west—extend our frontier settlements—extinguish the influence of foreign nations over the Indians and prevent future wars—protect our commerce on the Pacific ocean—prohibit the European powers from planting colonies on the western shores of America—lead to another El Dorado in Spanish America, whence the United States might derive silver and gold in abundance, for driving a lucrative trade to the east, and to save the expenses and risks of voyages round Cape Horn, and the Cape of Good Hope.' This project has

been before agitated by judicious men, and is by many considered feasible.—Carlisle Adv.

ARRIVAL OF THE FIRST EMIGRANTS IN HAYTI.

The five emigrants who left this country for Hayti, several months since, arrived at Port au Prince early in August, after a passage of 25 days.

They were received by the officers of the Haytian government in a manner very grateful to their feelings, and were encouraged to believe that their situation would even be much better than they anticipated when they left this country. 'Soon after our arrival,' says one of the emigrants in a letter to the Rev. Mr. Cornish, of this city, 'we were conducted to the house of General Inginac, who received us with no small marks of satisfaction, and in the most tender manner addressed us in language similar to this: 'I am happy to see you; I hope the advantages you anticipated from your change of situation will equal your most sanguine hopes and expectations.—Look to me as your friend and father, and I assure you nothing shall be wanting on my part to make you happy.' After our interview with Gen. Inginac, we were conducted to the government house, and introduced to his Excellency President Boyer, who took our hands not as a stranger, but as a parent would receive the hands of children whom he had been long expecting.—He inquired the number in our company, and when we answered, five, his reply was, 'I wish it was five thousand.' After our visit to the President, we went to the house of citizen Granville, and were introduced to his family.

'I have to my happy disappointment found a little flock here, which I hope and trust belong to the sheepfold of my divine Lord and Master. The leaders of this small Society are J. Jacobs,* J. Dias, and a few others, who appear to be supported and encouraged by these words of our blessed Lord 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' I have met with them once. They worship according to the dictates of their own mind, and without the least interruption.'—N. Y. Observer.

* Formerly a resident of Hartford.

MARRIED.

At New-Haven, Mr. Hiram P. Arms, of Deerfield, Ms. to Miss Lucy Ann Wadhams. Mr. Thomas Kempshall, of Rochester, N. Y. to Miss Emily Peck.

At Guilford, Mr. Timothy Stone, of Charleston, S. C. to Miss Hannah Hubbard.

At Litchfield, Richard W. Stites, Esq. of Savannah, Geo. to Miss Elizabeth Cooke.

At Colchester, Mr. Elijah Spencer, of Lyme, to Miss Mary Bigelow.

In New York, Lieut. John Henry Clack, of the U. S. Navy, to Miss Maria Louisa Thompson, daughter of the Hon. Smith Thompson.

DIED.

At Rocky-Hill, William Bradford, Esq. aged 64.

At East-Windsor, Mrs. Lurana Bemont, aged 85.

At New-London, Mrs. Mary Coit, aged 79.

Mr. John Reed, aged 50.

At Norwich, Mrs. Lydia McCurey, aged 65.

At Brooklyn, Rev. Josiah Whitney, D. D. aged 94, and in the 64th year of his ministry.

At New-Haven, Mrs. Lydia Bishop, aged 38.

Mrs. Rebecca Cooper, aged 39.

At New-York, Hon. Nicholas Ware, Senator in Congress, from Georgia.

Near Savannah, Geo. Maj. Noah Pomroy, aged 29, a native of Colchester.

At Monticello, Geo. Mr. Oliver Usher, aged 57, late of Hartford.

At Charleston, S. C. of yellow fever, Mr. Robert B. Edwards, formerly of Northampton, Mass.

Found dead near the house of his father in East Haddam, Mr. Daniel Chapman Gates, supposed to have committed suicide in a fit of insanity.

At Sea, Mr. Rockwell Dickinson, Mate of Brig Marshall, of Rocky-Hill.

At Windsor, on the 20th inst. Miss Ruth Susan Hubbard, aged 15, daughter of Mr. Joab Hubbard.

In the death of this amiable youth, her parents have lost a dutiful, discreet and lovely child, and the numerous circle of her friends and associates, one of their most promising ornaments.

Died at Utica, N. Y. Sept. 12, at the house of the Rev. E. E. Willey, the Rev. Emory Osgood, aged 47. He had been for many years the able and faithful pastor of the Baptist church in Henderson, Jefferson co. N. Y.—Having been lately called to take charge of a Missionary station at Oneida, Castleton, he took his dismission from the Black River Association in June last, and was unanimously recommended, as a faithful minister of Christ, to the Association with which he proposed to unite.

The frequent removals of eminent Missionaries and faithful Pastors of churches, from their labours on earth to the perfect bliss of heaven, are loud calls to diligence and activity in those who survive. Do we not remember who it is that has said, 'Be thou faithful unto death, and I will give thee a crown of life?'—And when Peter, in exhorting his brethren in the ministry to the cheerful discharge of their appropriate duties, would exhibit to them the greatest encouragement, he says, 'When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'—The great rewards of Christian duty are addressed to faith. They respect an invisible world. And those on whom these rewards produce the happiest effect, are the men of faith, whose intercourse is with God, and whose 'record is on high.'

ADVERTISEMENTS.

ETNA

INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

HARTFORD MUSEUM,

CENTRAL ROW, FOURTH STORY.

Entrance on the North side, will be open for visitors from 7 o'clock in the morning to 9 o'clock in the evening on all days except Sundays. Elevated to the 4th story of this elegant range of buildings, the Museum is relieved from the annoyance of the dust with which our city abounds, and the commanding view of the city and adjacent country, presented from the windows, adds much to the gratification of those who visit it.

The beautiful range of paintings and rare collection of natural and artificial curiosities with an excellent organ procured with much expense and labour, all combine to render the Hartford Museum a place of rational amusement and useful resort, and is entitled to the patronage of an enlightened public.

Price of Admission, 25 cents.

Children under 12 years of age, half price.

H. HUNTINGTON, Jr.

BOOKSELLER AND STATIONER

Opposite the State House, Main street,

HAS JUST RECEIVED,

A History of all Religions,

as divided into Paganism, Mahometanism, Judaism, and Christianity, with an account of

Literary and Theological Institutions, And Missionary, Bible, Tract, and Sunday School Societies.

By the Rev. DAVID BENEDICT, A. M.

Price \$1 bound.

ALSO,

JONES' Church History, 2 vols. 8vo.

Essay on Communion, by Isaac Merriam,

Pastor of the Baptist Church in Bristol, Ct.

Chapin's Letters on the Mode and Subjects of Baptism.

A Concise View of the Principal Points of difference between the Baptists & Pseudo-Baptists. By Caleb Blood, Late Pastor of the Baptist Church in Portland.

Merrill's Seven Sermons.

Christian Baptism, a Sermon by A. Judson, A. M.

Baldwin on Baptism.

Booth's Apology for the Baptists.

Life of Fuller.

Brainerd.

Scott.

Martyn.

Benedict's History of the Baptists.

Fuller's System.

Winchell's arrangement of Watts, in a great variety of binding.

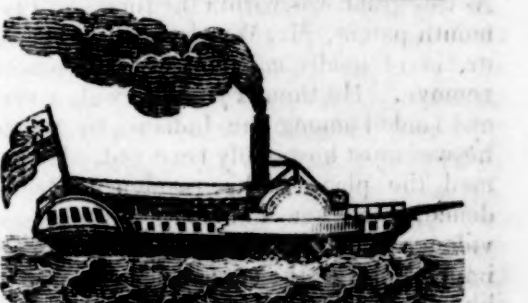
Family and Pocket Bibles.

Alger's Pronouncing Testaments, and a great variety of small books for Sabbath School Rewards.

Aug. 10.

92f

THE STEAM-BOAT



OLIVER ELLSWORTH,

The Steam Boat OLIVER ELLSWORTH,

will in future leave Hartford at 11 A. M. on

Wednesdays and Saturdays, instead of 1 P. M. as heretofore.

* * * Printers who publish advertisements for the Oliver Ellsworth, are requested to alter the same, to conform to this notice.

Hartford, Sept. 10, 1824.

33

N. B. The line from the

OLIVER ELLSWORTH to New-London

and Norwich, will be continued as heretofore

Hartford, Aug. 2.

92f

Sailing and Fishing Excursion.

THE Steam Boat EXPERIMENT, Capt.

Williams, will, on Mondays and Thursdays,

takes parties from Saybrook for the fishing

grounds, or Sag Harbor, and return the same

evening.

Lancaster School.

THE subscriber informs the Citizens of

Hartford, that the Lancaster School is opened

this day, in the building opposite Mr. Tuttle's

Store, and near the new Meeting House,

where he will receive and instruct Scholars

in any of the branches taught in common

schools, and respectfully solicits the public

patronage so far as to be able to demonstrate

to them fully the principles of the system, and

assures them that the expense of Schools may

by adopting it, be lessened one half.

Terms, \$2 per 12 weeks.

H. COMBS.

Hartford, August 30, 1824.

FLOUR, &c.

PORTER, BUNCE, & CO.

OFFER FOR SALE,

250 Bbls. fresh Flour—Strong & Co.

brand.

300 Bbls. and half bbls. Mackerel.

20 Hhds. St. Croix, Granada, and Jamaica

Rum.

10 Hhds. and bbls. Muscovado Sugar.

15 Chests Hyson Skin

5 Half chests Young Hyson } TEAS.

20 Bbls. and bags Coffee

80 Casks Cut Nails.

Shot, Glass, &c. &c. &c.

Hartford, August 30.

31

Pensioners' Blanks,

Printed and for sale, at this office.

ALSO,

CHECKS

On the U. S. B. B.

Printed from very neat STEREOTYPE

PLATES, and bound for the use of Merchants

and others.

ALSO,

BLANK NOTES.

Book & Job

POETRY.

CHRIST A DIVINE PERSON.

Was Christ a mere man? ah! then why as he
Sighed,
And "lama sabachthana" mournfully cried,
Did nature the gloom of despondence display,
And night throw her mantle of black o'er the
day?

Was Christ a mere man? say then, why, as he
rose,
To prepare for his people their promis'd re-
pose,
Did angels affirm that again he should come,
And seal to the wicked his merited doom?

Was Christ a mere man?—then why has he
said
That his voice shall awaken the sleep of the
dead?
That his trumpet shall summon the world to
his bar
And sentence his foes to the world of despair?

Was Christ a mere man? then our hopes are
but dreams,
No ray on the gloom of futurity beams!
'Tis Christ who must scatter the shades of the
grave,
But if man—o'er us still must the wild flowers
wave.

Away ye deceivers! a Saviour lives still—
A Saviour of sinners the Scriptures reveal—
'Tis pride that rejects him—his madness ex-
treme,
For lo! on the cross he expires to redeem—

To redeem a lost world from the gloom of des-
pair,
Whose guilt would forever have tortur'd them
there:
Then why not adore him with angels above—
A man and a God of ineffable love?

ROGER WILLIAMS.

From Hannah Adams' History of New-
England, page 55.

Whilst Mr. Williams resided at Plym-
outh and Salem, he cultivated an acquaint-
ance with the Indians in those towns, and
learned their language. Previously to his
leaving the colony, he presented a variety
of gifts to Canonius and Osamaquin, two
Narraganset sachems, and privately treat-
ed with them for land, provided he would
settle in their country. This encouraged
him, after his banishment, to remove with
four companions to Narraganset Bay. He
first came to Seekonk, now Rehoboth, and
obtained a grant of the land from Osama-
quin, the chief sachem at Mount Hope.
As this grant was within the limits of Ply-
mouth patent, Mr. Winslow, the govern-
or, in a friendly manner, advised him to
remove. He then crossed Secunk river and
landed among the Indians, by whom
he was most hospitably received. He in-
habited the place of his residence. Provi-
dence, "in a sense of God's merciful pro-
vidence to him in his distress." Strongly
impressed with the importance of religious
liberty, the grand object, which he asserts
he had in view, was, "to provide a refuge
for persons destitute for conscience sake."

This small company was soon augment-
ed by parties from Massachusetts. The
new emigrants greatly suffered through fa-
tigue and want. They supported their
affliction with heroic fortitude, and effect-
ed a settlement, the government of which
was founded on the broad basis of univer-
sal toleration.

Mr. Williams embraced the sentiments
of the Baptists a few years after his ar-
rival in Providence, and was instrumental
in forming a church of that denomination,
which was the first Baptist church in New
England. He soon after relinquished their
opinions, and became a Seeker.—
But, though his strong feelings, and deep
researches in the mazes of speculation,
led him to be wavering and undecided in
his religious sentiments, yet his conduct
exhibited the goodness of his heart, and
purity of his intentions. He exerted
himself to the utmost that others might
enjoy that freedom of opinion which he
himself exercised, and uniformly condem-
ned every kind and degree of persecution
on account of religion.

"He justly claims the honor of being
the first legislator in the world, in its lat-
ter ages, who effectually provided for and
established a free, full and absolute
liberty of conscience."

Mr. Williams generously made twelve
of his companions equal proprietors with
himself, both in the lands given by the
sachem, and those he purchased of him.
The next settlers of Providence were ad-
mitted to be equal shares in the greater
part of his lands for thirty pounds, until
the whole number of proprietors amount-
ed at length, to an hundred."

The first form of government establish-
ed by Mr. Williams and the people of
Providence appears to have been a volun-
tary agreement, that each individual
should submit to, and be governed by,
the resolutions of the whole body. All
public matters were transacted in their
town Meetings, and there all their private
disputes and controversies were heard,
adjudged and finished.

Mr. Williams lived in Providence al-
most half a century, part of which period
he enjoyed the authority of chief magis-
trate. He employed himself continually
in acts of kindness to those who had en-
deavored to deprive him of the sacred
rights of conscience; in affording relief
to the distressed, and offering an asylum
to the persecuted.

The First Church in Providence.—This
church, which is the oldest of the Bap-
tist denomination in America, according to
Governor Winthrop, was planted in the
year 1639. Its first members were twelve
in number, viz. Roger Williams, Ezekiel
Holliman, William Arnold, William Har-
ris, Stuckley Westcott, John Green, Rich-
ard Waterman, Thomas James, Robert
Cole, William Carpenter, Francis West-
ton, and Thomas Olney. Roger Will-
iams being the chief instrument of this
work of God, and also in settling this col-
ony, we shall here give a connected view
of his origin, character, banishment, &c.
Although many things have already been
said of this distinguished man, yet we
have purposely omitted the following
sketches, that they might stand in connex-
ion with the church which he founded;
they are found in its records, from which
they are here transcribed.

"Mr. Williams was a native of Wales,
born in the year 1598, and had a liberal
education, under the patronage of Sir
Edward Coke. The occasion of Mr. Will-
iams' receiving the favour of that distin-
guished lawyer was very singular. Sir
Edward one day, at church, observing a
youth taking notes from the sermon, beck-
oned and received him into his pew. He
obtained a sight of the lad's minutes;
which were exceedingly judicious, being
a collection of the most striking senti-
ments delivered by the preacher. This,
with Mr. Williams' great modesty, so en-
gaged Sir Edward in his favour, as to in-
duce him to solicit Mr. Williams' par-
ents to let him have the care of their son;
which was readily granted. Mr. Will-
iams soon entered on the study of the
law, and received all possible assistance
from his generous patron; but finding his
employment not altogether agreeable to
his taste, after pursuing it some time,
he turned his attention to divinity, and made
such proficiency therein, as encouraged
Sir Edward to obtain him episcopal orders.
His preaching was highly esteemed, and
his private character revered. By em-
bracing the sentiments of the Puritans, he
was greatly exposed to suffering, and at
last was thereby compelled to leave his
native country. He embarked for Amer-
ica, on February 5, 1631, being then in
32d year of his age. On his arrival, he
was called by the church at Salem to join
in the ministry with Mr. Skelton; but the
Governour and Council not being satisfac-
ed with it, the appointment was suspend-
ed. This was a means of his being called
by the church at Plymouth, where he
preached two or three years, and was
held in high estimation by Governor Brad-
ford and the people. The former was
pleased to give this testimony of Mr.
Williams: "He was a man, godly and
zealous, having many precious parts.
His preaching was well approved, for
the benefit of which I still bless God,
and am thankful for his sharpest admoni-
tions, so far as they agreed with truth."
Mr. Skelton, of Salem, now growing old,
a second application was made to Mr.
Williams; but many of his Plymouth
friends were against his removal. One
Mr. Brewster at length prevailed with
the church to dismiss him; saying, "If
he stayed, he would run the same course
of rigid separation and anabaptism which
one Smith of Amsterdam had done." He
accordingly settled in Salem, and many
of the church at Plymouth followed him.
The Court again wrote to prevent his set-
tlement, but could not prevail. Morton
and Hubbard inform us, "In one year's
time, Mr. Williams filled that place with
principles of rigid separation, and tend-
ing to anabaptism." His favourite topic,
liberty of conscience, a subject he well un-
derstood, gave offence to a few of the
leading part of the congregation; but
this they would have borne with, had he
not further maintained that civil magis-
trates, as such have no power in the
church and that Christians, as such, are
subject to no laws or control, but those of
King Jesus." This greatly enraged the
magistrates, and several of the inhabi-
tants followed their minister. This was
done in the winter of 1636. When they
were out of the Massachusetts jurisdic-
tion, they pitched in a place now called
Rehoboth; but the men of Plymouth
hearing thereof, sent to inform them, that
they were settled on lands within their
territories. Now they had no refuge,
but they must venture among savages;
and it is said, that Mr. Williams and his
friend Olney, and Thomas Angel, an in-
dred servant, came over the river in a
canoe, and were saluted by the Indian
word that signifies, *What cheer?* They
then came round Fox Point, until they
met with a pleasant spring, which runs
to this day and is nearly opposite the
Episcopal Church. Being settled in this
place, which, from the kindness of God
to them, they called PROVIDENCE, Mr.
Williams and those with him, considered
the importance of Gospel Union, and
were desirous of forming themselves in-
to a church, but met with a considerable
obstruction; they were convinced of the
nature and design of believer's baptism
by immersion; but, from a variety of
circumstances, had hitherto been pre-
vented from submission. To obtain a suit-
able administrator was a matter of conse-
quence: at length, the candidates for
communion nominated and appointed Mr.

Ezekiel Holliman, a man of gifts and pi-
ety, to baptize Mr. Williams; and who, in
return, baptized Mr. Holliman and the
other ten. This church was soon joined
by twelve other persons, who came to this
new settlement, and abode in harmony
and peace. Mr. Holliman was chosen as-
sistant to Mr. Williams. This Church,
according to Chandler, held particular re-
demption; but soon after deviated to gen-
eral redemption. Laying on of hands
was held in a lax manner, so that some
persons were received without it. And
such, says Governor Jenks, was the opin-
ion of the Baptists throughout this colony.
Psalmody was first used and afterwards
laid aside. These alterations took place
about sixteen years after their settlement.
The church at first met for worship in a
grove, unless in wet and stormy weather,
when they assembled in private houses.
Mr. Williams held his pastoral office about
four years, and then resigned the same to
Mr. Brown, and Mr. Wickendon, and went
to England to solicit the first charter.—
After Mr. Williams' return, he preached
among the Indians, whose forefathers
were gathered by him. He wrote an ac-
count of the Indians, which the then
Lords of Trade highly commended; also
a defence of the doctrines controverted
by the Quakers, and another piece, called
the Bloody Tenet, with some other pie-
ces. He died in the year 1682, aged 84,
and was buried under arms in his own lot;
now supposed to be not far from the new
house lately built by Mr. Dorr, on Bene-
fit Street. Mr. Williams' wife's name
was Elizabeth, by whom he had children,
viz. Mary, Freeborn, Providence, Mercy,
Daniel, and Joseph. The third died with-
out issue, aged 48 years. The others
married into the Rhodes, Olney, Water-
man, Windsor, and Sayles families; whose
descendants, according to Governor Hop-
kins, had in 1770 been traced to the num-
ber of two thousand.

"Mr. Williams' character, given by
many, as a man, a scholar, and a christian,
was truly respectable. He appears, says
Mr. Callender, in his Century Sermon,
page 17, by the whole tenour of his life,
to have been one of the most disinter-
ested men that ever lived, and a most pious
and heavenly minded soul. Governor
Hutchinson, reflecting on the life of this
good man, says, "Instead of shewing any
vengeful temper, or resentment, he was
continually employed in acts of kindness
and benevolence to his enemies." Vol.
1st, page 38. Mr. Callender observes,
"the true grounds of liberty of conscience
were not understood in America, until
Mr. Williams and John Clarke publicly
avowed, that Christ alone is king in his
own kingdom, and that no others had au-
thority over his subjects, in the affairs of
conscience and eternal salvation." Gov-
ernor Hopkins said, "Roger Williams
justly claimed the honour of being the first
legislator in the world, that fully and ef-
fectually provided for, and established a
free, full, and absolute liberty of con-
science." He not only founded a State,
but, by his interest with the Narraganset
Indians, broke the grand confederacy
against the English, and so became the
saviour of all the other colonies.

"Rev. Chad Brown, who succeeded
Mr. Williams in the charge of this church,
came to Providence the latter end of the
year 1636, by reason of the persecution
in Massachusetts. He was ordained in
the year 1642. Mr. Brown was one of
the town proprietors, and the fourteenth
in order. He supported a good charac-
ter, and was prosperous in his ministry.

"Rev. Mr. Wickendon, who was col-
league with Mr. Brown, came from Salem
to Providence in 1639, and was ordained
by Mr. Brown. He died, February 23,
1669, after having removed to a place
called Solitary Hill. Mr. Wickendon
preached for some time in the city of
New-York, and as a reward for his labour
was imprisoned four months.

"Rev. Gregory Dexter was next in
office. He was born in London, and fol-
lowed the stationary business with a Mr.
Coleman. It is said, he fled from his na-
tive country for printing a piece, which
was offensive to the then reigning powers.
He came to Providence in 1643, and was
the same year received into the church,
being both a Baptist and a preacher before
his arrival. He took the care of this
church on Mr. Wickendon's removal to
Solitary Hill. He was the first who taught
the art of printing in Boston, in New-Eng-
land. He was never observed to laugh,
and seldom to smile. So earnest was he
in the ministry, that he could hardly for-
bear preaching when he came into a house,
or met a number of persons in the street.
His sentiments were those of the Particu-
lar Baptists. He died in the 91st year of
his age."—Benedict's History of the Bap-
tists, p. 473.

It appears from the above, that Roger Wil-
liams constituted the first Baptist Church in
Providence, R. I. in 1639, and the Rev. Greg-
ory Dexter came from England and united
with the church in 1643, four years after the
constitution of the church; Mr. Dexter hav-
ing been baptized and ordained in England,
previous to his leaving that country.

By some accounts the ministry of Mr. Wil-
liams in the Baptist church continued but a
few months. This probably refers to his pas-
toral relation with that particular people.—

As Mr. Williams had obtained episcopal orders
in England previous to his removal to Amer-
ica, the validity of the baptisms administered
by him, ought not to be doubted by Pedobap-
tists, however irregular the Baptists may view
his baptisms, on account of his not having
been immersed by an authorised administra-
tor.

THE UNCHRISTIAN ABUSES OF THE
TONGUE.

1 As the noblest use of the tongue, con-
sists in those exercises of it which tend to
celebrate, magnify and glorify the blessed
God, and set forth his excellencies to our
fellow-creatures; so whatever has a direct,
or indirect tendency to dishonour God, or
give our fellow-creatures wrong, mean,
and unworthy apprehensions of him, are
the most capital sins and abuses of the
tongue—such as, (1.) atheistical speeches:
As saying, that there is no God; denying
or disputing his being, or insinuating such
hints and arguments, as tend to destroy this
belief in ourselves or fellow creatures.
This is striking at the glory of God with a
witness, and erasing the very foundations of
all religion among men. Equally pernicious
are those speeches and arguments,
which while they seem to admit the being
of God, insinuate, that he did not create,
and does not rule and govern the world:—
Or, allowing his universal providence, in
giving general laws to nature, while they
deny his particular providence, or his order-
ing and over-ruling all the particular ac-
tions of his creatures. Nor is it a whit
better to deny God's moral government of
his rational creatures; that he is the obser-
ver of men; the witness and judge, the re-
warder and punisher of their moral conduct.
To this may be added the vile guilt of rob-
bing God of any of his perfections, of his
omnipotence, omnipresence, his holiness,
justice, mercy or truth;—or of extolling
any of these perfections, to the prejudice of
the rest.

(2.) Blasphemy: Either cursing God,
as Job's wife would have persuaded him to
do; or challenging God to come forth, and
do his worst; or boldly and insolently de-
fying his vengeance; or charging him fool-
ishly as cruel and unjust, and laying more
on us than we deserve; or boldly calling
down his vengeance upon ourselves or oth-
ers; or sporting with his judgments, under-
valuing his mercies, and ridiculing his
works or word, or providences. It is to
do all that we can to debase and vilify
the Almighty, by speaking of him in a man-
ner that we dared not to do of a dignified
fellow-woman.

(3.) Profanity, nearly bordering on the
former. Speaking slightly and disrespect-
fully of holy things and ordinances, and
that holiness which is the image of God in
his people;—mimicking and mocking holy
actions, such as prayers, preaching, the sac-
raments and the like;—making a jest of
the scriptures, and using them proverbially
to profane purposes;—speaking slightly of
the laws of God and the rules of holiness,
as not worth our notice;—making a mock
at sin as a mere trifle, and talking of the
most awful and serious matters, such as
death, judgment, heaven and hell, in such
a slight, vain, and sportive manner, as
plainly shews that we have no practical be-
lief of them.

(4.) Solemn perjury; or calling God to
witness a known lie, and praying down his
vengeance upon us, in case our declaration
be not true, when we know that it is not.

(5.) Common swearing; which by the
frequent and familiar abuse of God's holy
name, lessens our own reverence and that
of others for an oath; turns the venerable
name of Jehovah, into a mere scarecrow, or
an empty sound, to convey our hellish pas-
sions to others and paves the way to custom-
ary, horrid perjury. This is an abuse of
the tongue, which, besides its being forbid-
den by the word of God, on the penalty of
his severest displeasure, is attended, with
neither pleasure, profit nor honour;—is
rude, barbarous, uncivil, and unmeaning,
and fit only for devils and damned spirits.

(6.) The common and profane use of
God's name, even where neither cursing,
swearing, nor damning is annexed to it;
Such as O God! O Lord! O Christ! and
God bless us! Christ bless us! and the like,
when they are spoken in a light, unmean-
ing, customary manner: For, as God's
name is sacred and glorious, so every com-
mon use of it, is an irreverent abuse of it,
and is expressly forbidden in the third com-
mandment, "Thou shalt not take the name
of the Lord thy God in vain," &c.

2. As the next important use of the
tongue, is to promote the good of our fel-
low-creatures; so, what ever tends directly,
or indirectly to hurt or injure our neighbour,
in any of his interests, is a vile, unchristian,
diabolical, abuse of it. Indeed, all the ab-
ove-mentioned abuses of it, are against
Christian Charity: For, though they direct-
ly and immediately tend to dishonour God,
yet they mediately and indirectly tend to
corrupt and ruin our neighbour. Indeed,
whatever sin comes the length of the tongue,
is, and necessarily must be defiling to all
around us who are disposed to receive in-
fection. But the abuses of the tongue,
which are most immediately repugnant to
Christian charity, are the following: (1.)
Direct lying, or untruth: For as the
tongue and speech were given to be a true
and regular index and interpreter of the
mind; so a man who speaks not truth is
like a clock whose hand points to the wrong
hour, or like a compass whose needle de-

viates from the true pole, useless and worth-
nothing. Besides, as truth is the founda-
tion of all right intercourse between men,
so there could be no living in society, or
transacting business with our fellow crea-
tures, if falsehood prevailed universally.
Indeed truth is so sacred, valuable, and im-
portant a branch of Christian morality, and
so essentially necessary to the well being of
human society, that it should never be vio-
lated, even in jest, or upon the slightest and
most trivial occasions.

(2.) Dissimulation: Either by wilfully
concealing necessary truth, or speaking in
a doubtful, ambiguous, enigmatical manner,
with a design to deceive or mislead our
neighbour.

(3.) Double-Dealing; being fair to our
neighbour's face and otherwise behind his
back.

(4.) Misrepresenting a story or fact,
which is one of the most mischievous kinds
of lying and back-biting; for, by omitting
one single word or circumstance of a story
or fact, it may be quite altered to the un-
speakable prejudice of our neighbour and
of the truth.

(5.) Deceitful-Promising; Causing our
neighbours to rely on a promise, which we
either do not intend to perform at all, or
which we have no hope of being able to
perform punctually, at the time and in the
manner proposed: This makes unspeak-
able confusion in the trading world, and in
every other department of life, and tends ef-
fectually to ruin our character, and very
often our neighbour's too, which is led to
deceive others on the strength of our prom-
ise.

(6.) Bearing false witness against our
neighbour; either by telling known and
malicious lies to the prejudice of our neigh-
bour, in the way of calumny, slander and
back-biting; or by unnecessarily abetting,
propagating and spreading the slanders of
others whom we have reason to suspect of
malice against him: Much more, by taking
away his life, interest, or good name, by
perjury.

(7.) Speaking the very worst that we can
of our neighbour, consistent with truth, with
a designed concealing any good qualities he
possesses, on purpose to hurt his character
or interest, or to impede his usefulness:
For, we may do unspeakable hurt often,
even by speaking improper and unseasonable
truths: But nothing short of Christian
charity and prudence can direct in this
matter.

(8.) Divulging and blabbing out such
secrets as our neighbour may have in confi-
dence entrusted us with, either with a ma-
licious design to hurt him, or through mere
impudence and a tattling disposition.

(9.) All such abusive, ignominious names
and insulting language, either of or to our
neighbour, as tends to break Christian
charity, stir up anger, and occasion quarrels
and law-suits which besides their provoking
nature and unhappy consequences, prove
the want of charity, meekness, humility and
patience, and are scandal and disgrace to our
common Christianity.

(10.) All sporting with and mocking at
the sins and natural infirmities of our
neighbour, and speaking lessening degra-
ding things of him, on account of the lat-
ter.

(11.) Vain, idle, unedifying conversa-
tion, which tends neither to comfort or im-
prove either ourselves or others, especially
if it is continued long, to the destruction of
our neighbour's precious time: For, we
are told, we shall "give an account of every
idle word we speak at the day of judg-
ment."

(12.) Propagating evil, pernicious prin-
ciples and doctrine, which tend to poison
our neighbour's mind, and to pave the way
for a vicious practice.

(13.) Flattering our neighbour in his fol-
lies and vices, and thereby feeding his
pride and strengthening his hands in folly
and wickedness; more especially, with the
detestable view of getting some favour from
him, or advantage over him, as the reward
of this iniquity.

(14.) Abusing our neighbour's confidence
in us, by giving him bad or ruinous advice,
when we hope to benefit by his complying
with it.

(15.) Corrupting our neighbour, and se-
ducing him or her to sin, and thereby com-
mitting the worst kind of murder, both up-
on the soul and body of our neighbour.

(16.) By filthy songs, or corrupt and
profane speeches, polluting and debauching
the minds and hearts of our neighbours, and
inducing them to the love and practice of
sin.

(17.) Instead of comforting the sick, af-
flicted and distressed, laughing at and in-
sulting their miseries, and thereby doubling
the burthen of their sorrows.

3. The sins of the tongue are the most
numerous class of all our sins, except those
of the heart; and indeed, they will never
be much lessened, until the heart is renew-
ed and sanctified by divine grace.

4. As the sins of the tongue are the
most destructive, as well as the most num-
erous, we had need to set a double guard over
the motions of this unruly member, seeing
that in no way are we like more to disgrace
our Christian profession, than by an unbridled
tongue.

5. The right use and government of the
tongue, is one of the least doubtful proofs
of true religion.—"If any man offend not
in word, the same is a perfect man. If any
man among you seem to be religious and
bridle not his tongue, that man's religion is
vain."